

representing an owl's head and another an eagle's head, 32 arrow heads, 20 soapstone pipes, 12 discoidal stones, 10 rubbing stones, 6 engraved shells, 4 shell gorgets, 1 sea shell, 5 large copper beads, a few rude shell pins. Among the shell gorgets was one containing four birds' heads with the looped square figure, a symbol of the sun, and a figure of the cross enclosed in a circle. The soapstone pipes were of peculiar shape. One of them had a bowl in the shape of a tube, but with a flat stem or mouth-piece. A number of pipes similar to this have been found in a mound in Sullivan County, East Tennessee. Others have been found in West Virginia. A very modern-looking pipe is also presented by Dr. Thomas, though he does not state exactly where it was found. This group of mounds or burial pits was situated on the borders of the white settlement, a locality where we would expect to find the traces of contact with the whites. The Cherokees long resided on the mountains of East Tennessee. They took the patterns for their pipes from the whites, but they retained many other relics. The symbolism they held in common with other tribes was perpetuated intact.

One fact is to be noticed. In one of the mounds in North Carolina, the one which contained the circular pit, some eight or ten skeletons with heads which had been elongated by artificial pressure were discovered. The Catawbans are said to have practiced this head flattening, as did many of the Muskogee stock. The explorations on the Little Tennessee River among the overhill towns, yielded a number of relics which resembled those found in North Carolina. The mounds here contained a peculiar style of clay beds, saucer-shaped, varying in diameter from six to fifteen feet, built in layers, one above another, three to five beds, with a layer of coal and ashes between them. In one mound were found a number of skeletons, and by the side of nearly every skeleton were shell masks, shell pins, shell beads, perforated shells, engraved shells, discoidal stones, polished celts, arrow-heads, spear-heads, stone gorgets, bone implements, clay vessels and copper hawk bells. The hawk bells were with the skeleton of a child, at a depth of three feet and a half. They were in the form of sleigh bells, but with pebbles and shell beads for rattles. In another mound on the Little Tennessee, two miles from Morgantown, were found nine skeletons, and with one were two copper bracelets, copper beads, a small drilled stone, an engraved stone which had some of the characters of the Cherokee alphabet on it. The argument which Dr. Thomas makes in connection with these finds is that the mound-builders were Indians, and the particular tribe who built these mounds were Cherokees. The argument is, however, misleading. It may be forcible as proving the migration and the modern character of the Cherokees, but it begs the question as to the other tribes of mound-builders. The tribes which were formerly lo-

cated along the Atlantic coast and on the Alleghany mountains have never been recognized as belonging to the Mound-builders. Many of these works are to be connected with the historic Indians, such as the Powhattans of the Algonkin stock and the Tuscaroras of the Iroquois stock. The value of the finds consists in the fact that the record of the Cherokees is carried back into prehistoric times and the record of mound-building brought up to modern times; but to make the Cherokees the mound-builders of the Mississippi Valley is absurd. The Cherokees may have passed over a portion of the Mound-builders' territory, precisely as the Dakotas are supposed to have done at an early time and as we know other tribes—such as the Shawnees, Delawares, Iroquois and Wyandottes—did after the time of the discovery; but the probability is that their route was over the eastern part and not the western.

The bee-hive vault has been dwelt upon as proof, but the bee-hive vault resembles the bee-hive huts, which are common in Scotland, as much as it does any structure found in Southern Ohio. Shall we say that these bee-hive vaults prove the Cherokees to have come from Scotland? The Cherokees are said to have been very white, and might almost be called white Indians. Shall we trace the Cherokees back to a white race, which, according to some, was allied to the Aryan? Their language is said to be related to the Iroquois. The earliest known migrations of the Dakotas were from the east. Shall we, then, trace both the Dakotas and Cherokees back to the island of Great Britain, making the route of their migration to be by way of Iceland and the coast of Labrador, and take the coincidence between the bee-hive huts and bee-hive vaults and make out a case in that way?

The effigy mounds of Southern Ohio, especially the great serpent, the bird mounds of Northern Georgia, the effigies of Wisconsin and the stone effigies of Dakota are assigned by some to the different branches of the Dakotas—the Tuteloes having once been located in Northern Georgia, not far from where the bird effigy is; other tribes—such as the Iowas and Mandans—having, according to tradition, carried these symbols to Dakota; the Winnebagos, another branch, had their last abode in Wisconsin, where the effigies are so numerous.

The great objection to the Cherokee theory is that too much is claimed for it. According to Dr. Thomas there are, in the mounds of the Kenawha Valley, several different kinds of burials, some of them resembling those found among the Cherokees; but the trouble is that these have all been mingled together as if they all belonged to one tribe, whereas they prove that several tribes passed through this region. Let us enumerate the different forms of burial mounds which Dr. Thomas has assigned to this tribe. 1. We find the bee-hive tombs in North Carolina. These were found in a circular pit. 2. The triangle con-